

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, FEB. 20, 1913.

NEW SERIES, VOL. XV, NO. 8

## KINGDOM BRIEFS

Brother L. P. Leavell is this week in a Sunday School institute in Little Rock, Arkansas.

Brother L. M. Phillips, who until recently was connected with the Mississippi Baptist of Newton, is now pastor at Stonewall.

Rev. J. O. Hill, a native Mississippian who has been sojourning in Arkansas recently, returned to Mississippi and began his work as pastor at Sardis.

A meeting of associational representatives of foreign missions was held last week in Newton. We hope to publish a fuller account of it in another part of the paper.

Brother Bryan Simmons has been in the every-day and every-church campaign in Lincoln county looking after the interest of the hospital. This will explain any delay in his correspondence.

Durant church has recently had as supply on Sunday, Brother J. A. Ousley of Mattson and Brother W. M. Reese at Clinton. They expect to make their mission offering, even though they have no pastor.

Now is the time to pray for our missionaries and churches in Mexico while the country is torn with civil strife. God is able to make the wrath of man to praise Him and the remainder of wrath He restrains.

Pastor Provence at prayer meeting said truly that "The supremest things in life are within the reach of everybody. We may not all be rich or famous or eloquent, but the essential things in the Kingdom, the things that are really worth while may be had by all."

The Tabernacle Bible Conference will be held at Atlanta, March 7-16. Besides Dr. L. G. Broughton, who conducts it, there appears on the program G. Campbell Morgan, Dr. J. R. Sampey and others whose names assure a helpful meeting and will attach a good attendance.

It is said that the arrest of some ladies in Jackson for fast driving in automobiles has had a good effect in making others observe the law on this point, and has made it safer for pedestrians. There has been need of attention here for many have felt themselves in danger on the streets of Jackson.

Dr. Venable tells a good story about the masculine estimate of feminine vanity. An unpromising looking son of Africa was leading an ancient mule of the female persuasion along the street. The mule was so old that her ears were stiff and pointing straight up. Her gait was halting through age. Two colored women, somewhat amused, inquired, "How old is dat mule?" He promptly replied, "I'se skeered to tell yer; I'm feared she might kick!"

A gentleman who had been assistant attorney general of the State said a few days since that while he was in office at least sixty-five per cent of all criminal cases that came before the Supreme Court during his term of office had their cause in whiskey drinking. He added that this was a very conservative estimate.

Pastor Farr, of Columbia, took the offering for foreign missions on the second Sunday. They have built a new church and have had as many boll weevils as anybody, but gave one hundred and fifty dollars more in this offering than the church ever gave before. The movement is beginning in the tops of the mulberry trees; let the hosts go forth to battle.

Brother B. L. Mitchell is back among old friends in his work at Cleveland. He writes that the outlook is splendid. Seventy in the Sunday School in spite of sleet and rain. Ninety men at church at night. A new art square on floor of pastor's home—gift of the people; also dining table and new kitchen range, coal and wood, phone and electric lights. Somebody will be warmed and fed and illuminated.

Dr. Chas. Hillman Brough, a product of Clinton, alumnus of Mississippi College, and one time professor there, more recently professor in the University of Arkansas, is a prominent candidate for governor in that State. He has made a specialty of history and economics and is well qualified for the governor's office. President Woodrow Wilson is an example of a school teacher who is equally good as a statesman. Dr. Brough is made of the stuff that wins.

A woman "preaching" in a Unitarian church in New Orleans, said: "Let us fill ourselves with the principles that Jesus taught, and not with dogmas, believing this or that." Wonder if she thought she said something! What are dogmas if not the expressions of principles. It is near humor the way some people shy at "dogma" and explode into vaporous nothingness in their efforts to say something pleasing or striking or grand-eloquent. To believe anything with them is a high crime, till one wonders if they believe their mothers or their own words.

Not infrequently articles that have good ideas in them are sent to The Baptist Record and cannot be published because of the one reason that they are too long. Our space is limited and we must distribute it among many. A short article is sure to be read, and a long one is almost sure not to be. It can't do any good if people do not read it. And everything in The Record ought to be read. Ordinarily, a column is long enough, though some articles may be longer. The editor would certainly be afraid to write more than one column for an article. Write often, and put it through the compress!

Pastor Bass, of Waynesboro, recently increased his efficiency by marriage. The Ladies' Aid Society got out a neat card of announcement and gave them a "shower."

Pastor Theo. Whitfield has sent in from his church at McComb over one hundred new subscribers on the four-months-for-fifty-cents proposition. We rejoice in making these new acquaintances and hope to contribute to their upbuilding in the faith and interest in the Lord's work.

Pastor Preston offered his resignation at Crystal Springs on last Sunday to take effect the first of March. He goes back to Alabama. We are sorry to lose him from Mississippi where he entered heartily into all the denominational work and life, and contributed his share toward the increase of righteousness.

Dr. Provine recently received a letter from Brother Stegall asking for the names of two young preachers in Mississippi College that he might help them through the session in school. This offer comes in a good time, and it is greatly appreciated. If other brethren will show a similar interest it will be possible for these young men to remain. Two have had to leave for lack of sufficient funds. This is a leakage and waste that ought not to continue. A little help from everybody!

Last week the bill to prohibit the shipment of liquor from a wet State into prohibition territory passed the Senate by a large majority. As the house of Representatives has already passed a similar bill, it seems certain that it will become a law. There is some fear that as no penalty is provided, it may not bring the expected relief. We make progress slowly, but we are moving in the right direction. The effect of the bill is to make the shipments of liquor subject to the law of the State into which it goes, and after all it may depend on the disposition and vigilance of local officers.

One of the country pastors that finds plenty of work to do and great joy in doing it is Dr. R. A. Venable. He preaches to some churches in town but it was the editor's privilege to be with him at two churches off the railroad on last Saturday and Sunday—Daleville and Blackwater. It was a joy to preach to them five times in two days. Blackwater has a large membership of people with good farms. There is strength enough here to turn a good portion of the world over, and they are coming to a consciousness of themselves and their power. Daleville is one of the finest rural communities in the State, owing largely to having had a fine high school for many years. They have eleven grades, and Prof. O. T. Harper is in charge. The Record has many new friends among them now.



## CONTRIBUTED ARTICLES

## THE KINGDOM OF GOD.

By J. B. Lawrence.

## CHAPTER XVIII.

## A Resume of Bible Teaching on the Kingdom of God.

We have gone through the whole field of Scripture teaching on the question of the Kingdom of God, with the exception of the book of Revelation. This is an apocalyptic book and so we will leave it out of our investigation. After this survey of Scripture what is the conclusion? Is there a definite doctrine of the Kingdom? And if so what is the nature of the Kingdom? Is the Kingdom now in existence? If it is where is it? If it is not, when may we expect it to be established? And what will be its nature when it is established?

These are legitimate questions, and we believe that they have been answered in the preceding studies. We will, therefore, in this chapter, simply point out what the legitimate conclusions of the preceding chapters are.

## A Survey of the History of the Kingdom.

1. It seems to be an established fact that in the beginning God created the earth and man for the purpose of establishing an earthly empire. Man in his first commission was to rule over the earth under God, and the garden of Eden was a type of what the whole earth was to become. Man sinned and the first attempt became a failure. God then began with a sinful creature to develop a citizenship for the Kingdom. This scheme heads up in Christ who is the Savior of the world.

2. The Old Testament prophecies set forth the fact of the coming Kingdom of God. This prophetic conception heads up in the Messianic Kingdom. This Kingdom was, in their thought, a world-empire with Jerusalem as the capital and Jesus the Messiah as the universal King. Such was the expectation of the Jews when Jesus began His ministry and, when He said, "the Kingdom of Heaven is at hand," they understood the Messianic Kingdom, i. e., the world-wide empire of Jehovah under Messiah.

3. When He taught that this empire was to be founded upon the hereditary claims of Israel, to be Abraham's seed; but upon a new relationship to Jehovah through faith in submission to Himself as Messiah and that this Kingdom of His was not to be a political and commercial power with the display of arms and the pomp of earthly power, they rejected Him and had Him crucified. This rejection staved the coming of the Kingdom off into the far distant future.

## The Kingdom in the Thought of Christ.

With these facts before us let us ask ourselves this question: What is the conception which Jesus had of His own Kingdom as that conception is revealed in His teaching?

1. Christ picked up the word "Kingdom" out of the Jewish thought of the times and

uses it without any explanation or modification in its meaning. Presumptive proof that He accepted their idea of the Kingdom and intended them to so understand Him.

2. He never at any time teaches that this Kingdom is actually in existence, but at all times, when the coming of the Kingdom is referred to, speaks of it as a future consummation.

3. The subjects of this Kingdom are those who have been born again and thereby are specially fitted for the Kingdom.

4. It is not identifiable with the church.

5. It is never simply a spiritual reign of Christ in the heart of the individual, although it includes this, for no one can be a citizen of the Kingdom who has not enthroned Christ as King in his own soul. Regeneration means this, and regeneration is necessary to make one a citizen of the Kingdom.

6. This Kingdom of heaven is to fill the whole earth and is to be a personal reign of Christ with His people over the earth.

7. Its glorious consummation is to come after the resurrection.

8. It is not to be like the kingdoms of this world, but is from heaven. That is, its origin is from above, and the methods of its administration are to be different from those in vogue in the world. It is to be a heavenly Kingdom.

9. This Kingdom is not yet, but this age is the last dispensation looking to its establishment. The commission now which the churches have is to evangelize the world. When the gospel of the Kingdom shall have been preached to all nations as a witness then shall the end come when Christ shall establish His Kingdom. That coming will be a crisis and not a process. He will come in splendor and will inaugurate His reign with the pomp of heaven, all of His holy angels with Him.

These things have been brought out and established in the preceding review of Bible teaching on the subject of the Kingdom. This position cuts across the grain of the currently accepted theory of today concerning the Kingdom. The idea now is, first, that the world will become the Kingdom of God before the coming of Christ; and, second, that the glorious consummation spoken of in the future as the Kingdom of Heaven is the spiritual reign in bliss, called heaven, with Christ. Against this conception the idea of an earthly empire of Jehovah, as set forth in the teaching of Jesus, is opposed.

It seems that the Scriptures teach (so many are willing to take the statement of some theological professor before they will take the trouble to search out the statements of Scripture), that the Kingdom will be established at the second coming of Christ and that we are to expect His return at all times. When this conception breaks in upon us then it will give us a new viewpoint. The Kingdom will then become the objective

end of the efforts of God's people, not a Kingdom that they themselves can set up, not a kingdom of moral reform, a socialized Christianity, but a kingdom that Christ is to establish.

This Kingdom is a crisis and not a process. The world is not to grow better and better until the time comes when it will be filled with the glory of the Lord. But suddenly, as a thief in the night, Christ will come and establish in might and power divinely regal His eternal reign. This is the thing we should be expecting. In our next study we will endeavor to study from Scripture whether Christ is reigning now or not, and if reigning, where? and if not reigning, then what is He doing?

## COMPASSION OF JESUS.

By J. W. Lipsey, D. D.

In the Psalms we find the writers using five times the phrase "full of compassion." Matthew and Mark use the expression, "moved with compassion" five times. Pity is a sympathetic feeling for some one who is in trouble. Mercy is the exercise of less severity than one deserves. The latter is conditional. Pity and compassion are optional. Compassion is pity and more. God pities the sinner and has compassion on the saint. When the Lord had compassion on anyone He took his burden on His own shoulders. At the grave He pitied Martha and Mary, but in compassion He bore the death of their brother. In the parable of the good Samaritan, the priest saw the man was wounded, and looked on him—he pitied him—but had no compassion. The Samaritan also pitied the unfortunate man, and had compassion on him. He expresses his compassion by taking him to the hospital. When our Master saw the multitude He pitied, but that did not give them physical strength. In compassion he fed them. At the city of Nain Christ saw the funeral procession carrying the widow's only son to the grave. In His compassion He took the burden off of the mother's heart and bore it on His own. At the home of Jairus, through compassion, He turned the house of mourning into one of feasting. He never made things worse.

1. Let us consider Jesus' compassion for woman. There is not a great deal said in the Bible about woman. But what is said of her is full of loving-kindness and tender mercies. Jesus had no flattering words for "the fair sex." But one thing He did for her—He carried a big, open free heart for womanhood. His ears and heart were always open to her petitions. None could say "He was popular with the women." But all could say that He died for every man and woman on earth. Out of Mary Magdalene He cast seven devils. She was last at the cross and first at the tomb. No better woman ran to tell the news of the first fruits of the resurrection. At the feast at Simon's house He did not forget woman the sinner. Neither did she forget Jesus, the Savior. She was glad of the opportunity to wash His feet in her tears, and wipe them with her hair. She was glad to kiss the feet that had brought her the Gospel. He was glad to tell her that her faith in Him had saved

her soul. The women of earth will never forget the Galilean. As a son of woman He never forgot His mother. But He never made a goddess of her. She was a good woman—too good for idol stuff. She asked for no pre-eminence.

## The Woman of Wonderful Faith.

Jesus had compassion on the Syro-Phoenician woman. That is, He made her burden His. He did not say to her, "Go thou and be filled," and give her nothing, but her cup ran over.

His tender mercies led Him into the region of Tyre and Sidon. This was out of His prescribed and usual territory. But the limit of His mission is the boundaries of "the lost sheep of Israel." He was not seeking rest nor ease, but souls. He who knew all things was not in ignorance as to the home of the Canaanitish woman. He knew all about the daughter's vexation of a devil. He also knew the great faith of the anxious mother. His compassion led Him to go into those regions of darkness and lift the weight off the heart of a devoted mother. But she had made the mistake of her life in rearing her child in the region of darkness. These were the devil's boasted fields. The unbounded compassion of the Son of God led Him to seek and save the lost. None but the Son of man would have gone. The request of the mother was not all of the visit. The lost sheep—the mother—must be returned to the fold. The light must not be under the bushel. Christ saves, but He expects light and works to follow. Divine compassion expects soul expansion. When our Lord had compassion on Legion, He cast out the legion of devils. He sent him to Decapolis to tell what great things God had done for him. There is no silent lightning, nor bound life. When God breathed life into Paul the Gentiles heard the Gospel. The life of Carey must have a whole world in which he could tell the old story. This woman had tokens of a child of God in her burdened heart. She had "great faith," she confessed the Son of David as Lord. The blinded disciples said, "Send her away," but He said, "I am not sent but unto the lost sheep of the house of Israel." Then she worshipped Him. Our Lord's compassion was the limit of the woman's faith.

Memphis, Tenn.

At the meeting of the Laymen's Convention in Chattanooga, there was a note of hopefulness and a general feeling among the brotherhood that the contributions this year would be sufficient to meet all the needs of our foreign mission work. The brethren seemed to feel that the time had come when the old indebtedness on the board should be paid off and the work put upon a better basis. There was the expression of a general determination for a united movement in this direction. It will require much prayer, concerted action and heroic effort, but Southern Baptists are capable of meeting the situation. The time has come when the battle must be pressed all along the line.

## Mississippi Woman's College

## SUNDAY SCHOOL TEACHER TRAINING.

Brother Byrd has been with us all the week teaching the Sunday School normal manual and has also been teaching a class at the First church at night. This afternoon, Saturday, the girls are to stand an examination upon the manual and I feel sure from the excellent teaching and close attention that the great majority of them will receive diplomas. Brother Byrd's work is thorough, and first-class in every way. He is a student, a splendid teacher, and an entertaining and instructive lecturer.

We enjoyed very much reading in this week's Record Brother Martin Ball's account of the Chattanooga Convention. He makes you see things.

I had so many things on hand that I was obliged to forego the pleasure and privilege of attending the meeting of the Foreign Mission Board vice-presidents at Newton. Brother Trotter, however, represented me and brought back with him Dr. C. D. Graves, who is to preach for us at the Immanuel church tomorrow (Sunday). I expect to supply Sunday for the church at Richton, where Brother Pope does not begin his pastorate until April.

The students registered this week are Misses Eva Combs and Bertha Trotter, of Hattiesburg.

I feel especially grateful to God for His watch-care over us. We have had no sickness to speak of; we are all working with good will at our class work, and God's Spirit is moving among us. So many of the brethren write me encouraging letters, telling of their love for and pride in the college, and so many of the parents write me: "My daughter thinks the Woman's College is the greatest place in the world." I bless God for His mercy, and I thank Him for the loyal, Christian supporters He has raised up for His work.

J. L. Johnson, Jr.

## IMMANUEL CHURCH AND MISSISSIPPI WOMAN'S COLLEGE.

We have had a splendid meeting. We had fourteen additions. About forty offered themselves to do mission work, which means much to our church, the college and the world. Every girl in the school was blessed by the meeting, and the entire church strengthened.

Our desires were granted in that all of the college girls profess to love Christ as their Savior.

Brother Wall is good to have in your church; he will help your church along all missionary lines.

Our Sunday School is growing under the management of Brother Johnson. He makes a fine superintendent. We will soon have an A-1 Sunday School, also an A-1 college. We are praying to that end; and an A-1 church—why not? All of our deacons, with twelve of our members, give a tenth, and others to follow. We are planning to have a college day, and pray for our colleges and a special program for our Woman's

College. How we do need to take these colleges to God in prayer.

I am glad that the Immanuel church was the first to heartily invite Brother McComb to take the subscription for Mississippi College endowment.

Let the pastors of the State invite this man of God and make it possible, and lighten the load that is upon his heart.

A. L. O'Briant, Pastor.

## IMMANUEL CHURCH MEETING IN HATTIESBURG.

Our meeting at Immanuel church, Hattiesburg, which was in some respects a really great meeting, came to a close Sunday. I am a better man for having been in that meeting, for having known Pastor O'Briant, his wife and flock; a deeper current of spirituality runs through my life, an increased amount of faith is mine, and my interest in denominational school work is doubled.

Brother O'Briant is a man of vision and unflinching faith in God. In the face of hard times and discouragements he has "stuck to his bush" seeing out in the future greater things for his church and his denomination. He is, I think, entitled to more credit than any other man for our Woman's College. He saw the old building go up in flames, and from the ash mound soon thereafter he saw rising a new building owned and controlled by our denomination for the education of our girls. He never got away from that vision until he saw the great hearted people of Hattiesburg working as one man to bring into existence the Woman's College. He is a good man; I want our denomination to appreciate him anew.

Brethren, we have a fine school in our Woman's College at Hattiesburg. Before sending your girl away to school, ask God to direct you in sending her to the right place. To see forty college girls stand up, moved only by the Holy Spirit and a vision of the needs of the world, and to hear them say, "I'll go where you want me to go, dear Lord," speaks more eloquently for the character of the work that is being done in the college than anyone can speak. Such a sight makes a call long and loud for Christian education.

One is not surprised, after knowing Dr. Johnson, his wife and their teachers, at the good work that is being done in every way in the college. It was an inspiration to me to see the glory on Dr. Johnson's face as his pupils were accepting Christ and as the saved were surrendering to Christ, fully, for service. At the conclusion of our great meeting Thursday, with tears flowing from our eyes and our hearts moved by the Holy Spirit, Dr. Johnson led us to the throne of God in prayer. Oh, how he prayed, and how we were lifted close to God! I shall never forget that day. I thank God for him and for the splendid work which he, his good wife and the many cultured and consecrated teachers are doing. In closing let me say, blessings, blessings, blessings upon Pastor O'Briant, his faithful flock and the college.

Sincerely,

Zeno Wall.



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## EDITORIAL

### His Saving Health.

In the making of the world God graciously provided great reservoirs for health, great antiseptic forces to prevent decay, corruption and putrefaction. These are nature's restoratives and preventive agencies that swallow up disease and its causes and prevent their activity in the work of destruction. Among these are the earth, the air, the sunlight and the ocean. These are God's great laboratories into which are thrown the germs of diseases that left alone would make the earth uninhabitable and long ago depopulated. These agencies have transforming power that render harmless if they do not actually make wholesome and helpful what would otherwise be destructive and deadly. Better than medicine, without which medicine would soon be helpless, are the healing rays of sunshine, the fresh current of air laden with oxygen. The earth takes every decaying body and returns it to us in new forms of life. The great sea takes all the filthy washings from a polluted earth and turns them into wholesome food.

In the same way the moral health of man is conserved in the mighty laboratory of the love of God. Man naturally exudes moral corruption as he does physical corruption. By the very nature of his being the processes of physical life pour out the causes of physical death. To illustrate further, man would die by inhaling his own breath. A close atmosphere becomes charged with disease-bearing germs. So do the natural man's thoughts and acts when left to themselves become self-infected and infectious toward others. No man can live to himself without self-infection with the dead germ of sin. So much the more in a world inhabited by sin. The Bible speaks

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truly of "this present evil world." We are said to live "in the midst of a crooked and perverse generation." The tendency of every connection with others is to provoke to some form of wrong-doing. Men in business together, men and women in the home together; children in the school or on the playground together; people in the church together find ample opportunity for differences and irritation. How shall all these possibilities of plague be asepticized? How shall we heal and prevent the spread of moral infection? The answer is given in many places in the Scripture: "Walk in love," and again, "Forbearing one another in love." No moral plague-spot is dangerous to the man who lives in this atmosphere. Love worketh no ill. Love is the fulfilling of the law. Love covers a multitude of sins, neutralizes them. Love suffers long and is kind, is not provoked, seeks not its own, keeps no account of evil, beareth all things, endureth all things. There is no moral contagion that can survive in an atmosphere of Christian love. If God's love is in us, it makes impossible the development of sinful tendencies. It prevents things offensive to God and hurtful to men. Love is the first and great commandment, and it is also the second. And it is the new commandment which Jesus gave His disciples.

It is this that makes possible and easy duties that would otherwise be beyond our reach. It is this that turns burdens into a delight. In our preaching and teaching and living we need to pay more attention to this great moral antiseptic. This life cannot be lived without it. The Christian life is a life changed with love and wholly dominated by it. He that loveth not knoweth not God, for God is love.

### Manifold Ministry.

Mississippi Baptists have never had as much to do as at the present moment. It is an indication of the favor of God, and we ought to accept it as such and rejoice in it. To him that hath it shall be given; that is, a task rightly performed, prepares us for a larger one. The reward of work well done is to have more given us to do. It is an evidence that God trusts us when He lays large responsibilities on us and we should gladly assume what He imposes.

But there is danger that when interests multiply in number that some of them may suffer by neglect. Now is the time to show that we are equal to the growing demands in the Kingdom of our God. Every interest must be pressed vigorously that none shall fall short. There is no reason why one should be in the way of another, and no reason why all should not be on good terms. There is no antagonism between Home Missions and Foreign Missions; and no ground for hostility between missions or evangelism and education. It is foolish for a man to say that he is too busy raising hogs to bother about making corn; or to get jealous of his neighbors raising good hogs when he is in the business of making corn. The more hogs, the more demand for his corn, and the

more corn, the more hogs, and better can be raised.

It would be strange for the right hand to complain of the body for having a left hand, or for having two feet, and it would be strange for one hand to complain of the other for working. The closer your neighbors are to you the more pleasant and safe is your own life, and the more valuable your own land. This all means that we are in no danger of having too many things to do in the Kingdom of God. There is room in the world for all our institutions and very great need of them. Let nobody get uneasy for fear he will do too much. The only danger is that we will do too little. The more we have to do, the better we represent the Lord and the more like Him we become. We have not reached the limit yet in our manifold ministry. All of our varied institutions are on good terms and are working for one Lord. What helps one helps all. What we need is pastoral leadership that will not be afraid to push every one of them, and the loyal support of every member that will put courage into the pastor. We are in the Kingdom for work. Let us thank God that there is plenty of it for us to do, and that He is trusting us to do it. And let education and missions and hospitals and orphanage recognize that there are many members but one Lord; diversities of ministration, but one Spirit.

### Lest We Forget.

There is danger this year when we are making strenuous efforts to increase the college endowment, enlarge the capacity of the Woman's College, raise \$50,000 for the Mississippi Baptist Hospital, and enlarge the Baptist Memorial Hospital that we should overlook the usual missionary offerings. There are agents at work for these objects for which we in Mississippi are responsible and they ought to have warm welcome whenever they go and support from those churches which they cannot personally visit. But it would be an unspeakable calamity for the State to fall short in its contributions this year to Home and Foreign Missions. There has been an ominous quietness up to this time in this department of our work. Let us remember that these are next. Some indications are now apparent of the usual spring revival in this line. An every-church campaign has been in progress in Lincoln County Association which is bound to bear fruit. The Laymen's Convention in Chattanooga ought to kindle missionary fires all over the State. The meetings of associational representatives recently held and soon to be held ought to give great impetus to this work. But after all, the great work is to be done by the rank and file of the people. More people must give than gave before and some must give more than they ever gave before. Let the contributions to the special State enterprises be just that much added and nothing diminished from the mission offerings.

There was never a time when the nations were so open to the preaching of the Gospel, when a life on the mission field meant so much in the Kingdom. A dollar will

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buy less meat and bread and save more souls today than ever before. It is easy, therefore, to see what is the best place to put a dollar. The opportunities are greater, the need is certainly as great and the command of the Savior is unchanged. Pastors, of course, will take the lead, but every man, woman and child must hold up his hands, and put courage in him. After all, religion is a matter of personal loyalty to the Lord, and each one will say, "Let others do as they may, as for me and my house, we will serve the Lord." Don't wait for the others, don't wait for the pastor, don't compare yourself with the gifts of others, but go your whole length to do the will of God.

## Mississippi Baptist Hospital

### SHORT TALKS ON THE HOSPITAL.

Appreciating the fact that the Mississippi Baptist Hospital is becoming more of a reality to the readers of The Record, we feel that some clear-cut statements should be made concerning it. Some things shall be said that have been said before, but some have never read them and some have forgotten. The first subject for discussion is

### Whence the Hospital?

It was a gift from some of the leading physicians and surgeons of the city of Jackson. The original cost of this property was \$5,000.00. These gentlemen gave the building with the understanding that it be run as a Christian hospital open for both charity and pay patients and open for practice to all reputable physicians and surgeons. It was given with this condition, if for any reason we discontinue to use it as a hospital within ten years we are to pay them the original purchase price.

Since accepting the building and lot, the trustees have bought two or three adjoining lots, so that now we have a plot of ground about one hundred feet wide by three hundred feet long.

The building is a frame structure with ten rooms, including kitchen, dining room and operating room. This has recently been rolled to the rear end of the plot preparatory to the erection of the new brick structure. After the new building is completed the present one will be used as a nurses' home. The talk next week will be on management and fees.

### Lame Ducks.

During the last convention some brother told a good story about duck-hunting. He said a fellow went out on a hunt and soon came up on a drove of wild ducks. Getting in good range he fired both barrels with telling effect. Some were killed and several crippled. The hunter's eye, however, followed the drove till he saw them settle just over the brow of the next hill. The opportunity was too good to lose, so he hurried on for another shot, leaving the dead and crippled behind. This was repeated until his ammunition was about exhausted. Then

## THE BAPTIST RECORD.

he began to retrace his steps only to find that many of the dead ducks could not be located and the crippled ones had gotten away.

In the beginning of our campaign for our hospital we felt that we must use every opportunity. As a result, we went to places, secured promises and then rushed on to others, leaving notes to be signed and sent in, or arranging to mail them to the parties subscribing later. As a result, many promises have not been put in note form, and many notes have not been returned. Quite a number of those who subscribed at the convention have not signed the notes sent to them, and some have not gotten notes for lack of address. Besides this, thousands of notes have been sent out to brethren and sisters since the campaign that have not been heard from. Brother, sister, if you have given your subscription and have not secured notes, will you not do so at once? If you have failed to receive notes, will you not help us by sending us your address. If you received a batch of notes, without having given a subscription, fill them out for some amount and send them in to Rev. T. J. Bailey, treasurer, Jackson, Miss.

The subscription list is steadily growing, and if we can get the promises already made reduced to notes, we will be much encouraged.

Bryan Simmons.

Learned, Miss.

### "HERE AM I, SEND ME."

I read the article in The Baptist Record of the 23rd inst., written by Colporter A. G. Sammons about a destitute place of about two hundred families somewhere in Harrison county, Miss. I also read the comment by Brother John M. Heath, of New Albany, who wants to know who will go as teacher and preacher for this people. I wish to say that I am ready to go anywhere that the Lord leads me to preach His Gospel. The last twenty years of my life have been ones of sacrifice for lost souls. I have a single daughter twenty years of age who is a consecrated Christian. She is willing to go and teach those lost people to read and write so that they may read the Bible. So, in her as a teacher and myself as a preacher of the Baptist faith, you, the people of God of the State of Mississippi, have a preacher and a teacher who are ready to go.

Will you send us?

Rev. R. C. Murray.

Sumrall, Miss., Route 1.

Enough State legislatures have adopted the income tax amendment to make sure of its being adopted into the constitution of the United States. The purpose of it is to make those who are best able to bear a larger share in the support of the government. Objection is made to it that it will produce a nation of liars, but this might be answered by somebody's saying that the county assessors have already done that.

## MEETING OF STATE SECRETARIES.

This meeting was held at Chattanooga immediately following the Laymen's Convention. All the states were represented except Arkansas. The discussions included a wide range of subjects together with question box, all directly connected with and bearing on the work of the coming King, and the relations of the secretaries thereto, and how they can best serve the cause. The secretaries of the two general boards were also present and contributed much to the interest of the meetings. It was developed that no general history of State Missions has been attempted and all that we have on the subject is in the personal reminiscences of individual men and women who have had official position with different State boards. State Missions and denominational efficiency proved an interesting theme, as also conserving and strengthening weak interests, while the papers on "Transforming the Desert" and "How Shall We Deal with Social Unrest" were not only packed with good sense, but were beautiful specimens of literary effort, as was also a paper on "Training for Service" as well as "Evangelism Our Task." Indeed, the same might be said of all the papers, but individual mention would take too much of our space. The time devoted to these meetings will show the strenuous character of the work done; there were three sessions daily uninterrupted until after ten at night, until the last day when we accepted an invitation from the land company which proposes to give to the Southern Baptist Convention ten acres of land for permanent home of the Convention. The company provided automobiles for the occasion, and carried our party to Signal Point, a cliff of rock commanding views in opposite directions, from whose summit the signals were flashed, directing the movements of troops in the battle above the clouds. Two of our number were in that battle on opposite sides, but now under the same banner, in earnest hope of victory they are pressing even to old age toward the mark for the prize of the high calling of God.

On leaving Signal Point we were carried to the Patten Hotel and given delightful entertainment under the charge of Mr. DeFries, first being shown through the hotel, taking us to the kitchen spotlessly clean, to the hotel laundry, to the ice plant, the store room, to the assembly room and then to the parlor where a called meeting was held and an invitation was extended to free entertainment at our next session. This we accepted without first becoming acquainted with the man, but we had no disposition to change our decision when a little later we were ushered into a dining room which had been specially prepared for parties of this character.

We had been quartered during our meetings at the Read House, where we had every possible attention shown us, and no pains were spared to make us comfortable and our stay pleasant, and a hearty vote of thanks was extended to the proprietor in recognition of his hospitality in furnishing rooms and to the local committee for furnishing board.

A. V. Rowe.



## MISSION SECTION

## RESOLUTIONS ADOPTED BY THE LAYMEN'S CONVENTION, CHATTANOOGA.

The Laymen's Convention, which was held at Chattanooga, February 4, 5 and 6, a splendid account of which appeared in last week's issue of The Record, adopted some resolutions relative to our work which should be carefully read and studied by every Baptist layman in the land. These resolutions are a "call to arms" to which all of us should heartily respond. They make a plea for deeper consecration, for more knowledge, for a better system of church finance, for greater activity in pushing the work forward, for the adoption of the giving of one-tenth of the minimum amount to put into the Lord's treasury, and for more participation in our denominational gatherings. It is hoped that these resolutions, a copy of which appears below, will be read in every Baptist church in our State and that we will begin at once to put them into practice as individuals and as churches.

N. R. Drummond.

"The Baptist laymen of the Southern Baptist Convention assembled in their first Laymen's Missionary Movement Convention at Chattanooga, February 4, 5, 6, 1913, express profound gratitude to God for marked tokens of divine favor and for countless blessings bestowed upon all our Southland. With humility we should realize that His favor is a divine gift to every one of us to give himself most unstintingly to manifold and sacrificing service in His Kingdom.

"Realizing the consistent and increasing needs of the Lord's work, shunning the peril to His people of the prevailing spirit of commercialism, we would call upon the brotherhood everywhere to join with us in these resolutions.

"First, We beseech all to give themselves more fully to earnest, daily prayer; to rebuild and maintain the family altar in the citadel of the home; to look carefully how we walk, not as the unwise but as the children of God, redeeming the time, and using every means of grace that we may rightly employ these precious gifts of our God; finally to give to God and the interests of His Kingdom the supreme, the first place in our lives.

"Second, We urge upon all laymen the close and persistent study of missions, for knowledge begets interest, opens the doors for opportunity, reveals the mind of the Lord of the Kingdom.

"Third, We plead for an early introduction into every Baptist church, in country and town, of an approved and business-like system of giving. We recommend the use of separate or duplex envelopes for church expense fund and for the benevolence fund, with a separate treasurer for benevolence, all of the above to be furthered by a wise committee of benevolence in each local church.

"Fourth, We recommend that a laymen's

missionary committee be formed or appointed in each district association, which committee shall arrange for a missions' campaign among the churches, and that laymen who are interested in missions be selected to visit the churches, going two and two, until each church within the association shall have been reached and enlisted.

"Fifth, We believe that the universal practice of a system in giving is in line with Scriptural teaching, and that giving at least one-tenth of one's income to the Lord is practical and productive of very gratifying results. We, therefore, urge upon all our brethren the adoption of the tenth as the minimum amount of proportionate giving that shall recognize our stewardship in administering all our possessions 'as unto the Lord.'

"Sixth, We deplore the marked absence of our laymen from denominational meetings. Such meetings are the parallel of business men's trade associations and of farmers' institutes.

"Clearly, therefore, it is the duty of our laymen to attend in larger numbers our district associations and our conventions and we plead that our laymen shall give of their time and influence by participation in all such denominational meetings."

## WAITING, WAITING, WAITING!

Ever since last November I have waited in vain for the speakers who were on the program of the pastor's meeting to send me the MSS. of their addresses delivered on that occasion. There was a resolution offered by Brother Low requesting the manuscripts to be forwarded to the program committee, whose duty it should be to put the addresses in permanent form, if sufficient funds could be secured to do so. Dr. Bond is the only one who has forwarded his manuscript. As yet I have not given that manuscript to The Record, hoping the while that the other brethren would "communicate" and that the committee might be able to fulfill the larger purpose of the motion of Brother Low.

If the other manuscripts are not sent in within the next few weeks I shall give Brother Bond's copy to The Baptist Record, and consider the incident closed. I would suggest that the brethren prepare the manuscripts at once in typewritten form. It might be the only opportunity they will ever have to break into print with others paying the bill. If manuscripts are received I shall make real effort for funds to print them.

L. E. Barton, Chairman.

Pastor W. E. Fendley, of Forty-first avenue church, in Meridian, leads his people in a busy life. He conducts a mission study class, a teacher training class and a class in Bible doctrine, wears a blue seal on his King's teacher diploma, and preaches seven times a month.

## SHALL WE HAVE MISSION SCHOOLS?

By H. W. Provence.

First Paper.

The launching of the Judson centennial movement has led to a fresh consideration of our foreign missionary policy. The strong emphasis upon the need of better educational equipment on the foreign field, with the call for Southern Baptists to raise a million dollars for this purpose, involves a radical departure from the method which has hitherto been followed. And some earnest friends of the work fear that we are making a grave mistake.

Let it be granted that the committee appointed by the Southern Baptist Convention would have been wiser to consult more fully with the various groups of missionaries who are actually doing the work, and who have a first-hand knowledge of the various aspects of the missionary problem. Let it be granted, also, if you wish, that it would have been better if the committee could have formulated its report without the influence of official action by a part of the constituency of the convention. Yet the question of importance is, Did the committee make a wise report, and was the convention wise in launching this great campaign?

The most striking feature of the Judson centennial movement is the great importance ascribed to missionary educational work. Indeed this may be regarded as the dominant idea in the report of the committee. Yet there are good friends of missions who seriously question the wisdom of trying to conduct an extensive educational work on the foreign field. We need not pay any attention to the statements of such men as "Pastor" Russell, the Millennial Dawn propagandist. For when he says "Christianizing endeavors seem pretty generally to have ceased" among the missionaries, and asserts that "there is very little positive religious teaching now being done, because the people would resent it," he brands himself as either ignorant or insincere. Such statements are simply on a par with his efforts to discredit all Christians who are unwilling to accept his peculiar views. Neither should we be unduly concerned about the opinions of Mr. Tom Watson, for it is well known that he is opposed to our whole missionary enterprise. And when he declares that missionaries "rest from their labors on full pay three months every year," he utters simply one of those egregious falsehoods that serve to make all his statements unreliable. This class of critics we have always with us, and it is folly to try to convince them that missionaries have either sense or religion. But the views of those who are really interested in the salvation of the world and desirous of the success of foreign missions should receive frank and sympathetic consideration.

It is sometimes argued that there is no New Testament precedent for the establishment of mission schools. But neither is there New Testament precedent (mind you, I said "precedent," not principle) for establishing Christian schools at home, nor for building churches and hospitals and orphanages. The Christians of that day adapted

their work to the conditions that confronted them. They preached to people who spoke the same language and had the same sort of civilization as their own. There are many respects in which the missionary problem is very different today. And we are to exercise Christian common sense in dealing with the problem as we have it.

It is sometimes objected that mission schools have not turned out the supply of preachers that might reasonably have been expected. But what about the many Christian teachers that have come from these schools? Are the teachers not worth saving and training? And what of the many educated Christian laymen? And what of the thousands of fathers and mothers who in their youth were taught in mission schools and went out to establish Christian homes? The objection is one-sided. Making preachers is not the only business of a Christian school, important as this is. It is to be regretted that more students from mission schools have not entered the ministry; but this does not mean that missionary educational work has been a failure.

There are other objections to mission schools, but practically all of these relate to the methods employed in conducting such schools rather than to the principle underlying missionary educational work. Not all schools are equally efficient, either on the mission field or in the home land; but the remedy for inefficiency is to employ better teachers and wiser methods. We are not to abandon educational work because some schools and some teachers fail to accomplish what we hoped they would.

It is unquestionably true that a large majority of the men and women engaged in mission work are in favor of mission schools. Most of these are in favor of advanced grades as well as primary. As Mr. Robert E. Speer, one of the ablest missionary secretaries in the country, has said in an article on "Higher Education in Missions with Special Reference to Conditions in China," "It is not intended here to re-open the question of the right of higher education to a place among the agencies of missions. That question is closed. Individuals may disagree with the judgment that has been reached, and in fields where many missions are at work, some may be able to dispense with any extensive educational work, the duty being discharged by other missions. But the plain and unavoidable necessities of the mission work have simply compelled the missionary movement to develop the agency of education."

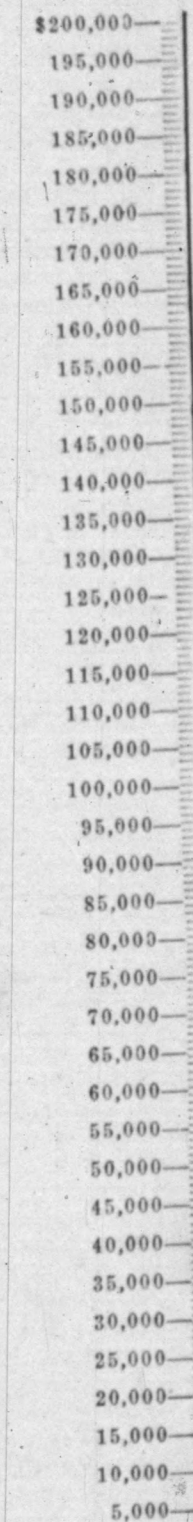
In another article an effort will be made to set forth some positive reasons for the establishment and maintenance of mission schools.

A German scientist Dr. Friedman, is said to have discovered serum for curing tuberculosis. A Pittsburgh physician has just returned from Europe with enough of the serum to treat one patient, and this he used on his wife. The world will bless the man who learns successfully to treat this widespread and dreaded malady.

## Mississippi College

## MISSISSIPPI COLLEGE ENDOWMENT THERMOMETER.

Watch the mercury rise! No—help the mercury rise!



Endowment has now reached \$56,000.00.

On the first of February the indebtedness of the Foreign Mission Board, including the \$56,000 brought over from last year, was \$319,058. It is estimated that it will take about \$151,000 to meet the expenses of the board during the remaining three months of the year. This makes a total of \$470,000 to be raised during February, March, and April. It is a large task, but easily within the ability of our people. It is only necessary for Southern Baptists to know what needs to be done and we believe that they will rise up and do their duty.

## MISSISSIPPI COLLEGE ENDOWMENT NOTES.

By W. A. McComb.

Dr. I. P. Trotter, of Hattiesburg, led his great church to a glorious victory on the endowment. They gave in cash and subscriptions \$4142.50, with more to follow. They lead so far in the campaign. May the Lord bless and reward them.

Samrall, under the leadership of Brother W. H. Thompson, the faithful pastor, gave \$527.50. Epley, under Brother Thompson, gave \$275.00 on a private canvass and will run it to \$500.00 later. Brother Mayfield picked up \$202.50 in his work that was not reported last week. Brother D. M. Draughn, of Petal, gave \$25.00. This totals \$5,172.50 since our last report. In round numbers the thermometer now stands at \$56,000.00.

We appreciate the kindly aid of all who have helped to make the thermometer rise.

Brother J. J. Mayfield is with me, and I bespeak for him the kindly co-operation of the brotherhood.

If any pastor would like to have either of us visit his church or churches, he can address us at Clinton, Miss.

Brother Mayfield will make Durant his headquarters for the month of March.

Brother J. J. Mayfield reports having added \$32.50 to the amount already reported from the campaign in Lincoln county, given to the college endowment fund.

The Foreign Mission Board reports that the receipts from Mississippi up to the first of February 1913, were \$4,338. This is only a small part of Mississippi's apportionment of \$42,000, leaving \$37,662 still to be raised. The board has laid out its work on a basis that will require the entire amount of the apportionment from the different states in order to close the year without embarrassment. Mississippi will not fail to do her part. Will not the brethren throughout the State take notice and begin at once to lay their plans so that we may be able to meet our apportionment?

It is announced from England that the personal estate of Mr. Robert Arthington has been appraised and found to amount to \$4,593,000, which is bequeathed to two great missionary societies, the Baptist and the London, the latter controlled largely by the Congregationalists, or Independents. Nothing is said, as yet, about the real estate. It is said that the will directs that the money be used for "giving to every tribe of mankind that has them not, and which speaks a language distinct from all others, accurate and faithful copies of at least the Gospel of Saint John and the Gospel of Saint Luke together with the book of the Acts of the Apostles, printed in the language of that tribe." The will further prescribes that at least ten or twelve persons of each tribe be taught how to read. —Journal and Messenger.



## TIDINGS OF THE KINGDOM

Rev. R. M. Boon, Gloucester: "We had a splendid day here yesterday; large congregations at both preaching hours. Everything seems to be headed the right way. The Lord is with us and He will lead us to do great things."

Many mission study classes are being conducted all over the state. Many more should be organized. This is one of the best methods of education along missionary lines. Any mission study book may be obtained from The Baptist Record.

Brother A. F. Liles, of Tylertown, pastor of four churches, sent for trial subscriptions until the first of June for his deacons. He does this at his own expense, believing that the paper will do more for the fifty cents' worth of good in this time.

Dr. B. H. Carrol has two new books are proving to be popular favorites. They should be, as they contain the sincere milk of the Word. "Baptists and Their Doctrines" or "Evangelistic Series" will be sent postpaid for \$1.10 by The Baptist Record.

Brother J. B. Perry, who is now conducting a class in teacher training with the Sallis church, writes the Secretary J. C. Parker, of the Mississippi Baptist Hospital was with him on the second Sunday at Samaria, a small country church. The church gave \$340 and Sallis, \$272.50.

We publish this week the first of a short series of articles by Dr. H. W. Providence, of Clinton, on missionary educational work in foreign lands. Pastor Providence knows whereof he speaks, having been for years a missionary in China. We feel that this series is specially appropriate in view of the Judson Centennial.

Rev. Harry Lloyd Martin, of Indianola, has accepted an invitation from his old friend and school mate, Dr. C. C. Flowers, pastor of the Central Baptist Church, New Orleans, to aid in a meeting in the city, beginning February 17. He will be absent from his pulpit only one Sunday, on which Rev. W. R. Cooper, of Itta Bena, will preach for him.

We are informed by the Foreign Mission Board that only one out of the 450 Baptist pastors in Mississippi take the Foreign Mission Journal. Brother Pastor, if you are not now a subscriber to The Journal, be one. Get out and hustle up a club of 10 or more and the price will be only 25 cents a year. Otherwise the price is 35 cents. It will have an appreciable effect on our mission contributions.

Rev. L. F. Gregory, Shelby: "In conversation with some of the pastors of the Deer Creek and Sunflower associations, it has been thought that a three day meeting, embracing the fifth Sundays, with the church alternating in the associations from time to time, might be a wise move. The objects of these will be to discuss our peculiar doctrines and other questions of vital importance to our churches and to our particular field. This matter has been taken up with those pastors who have not been seen. Those who have replied have thought favorably of the plan. There are any of the pastors who have not received any communication direct from me, has been overlooked unintentionally. We want every pastor in these two associations to co-operate in this work. Brother W. R. Cooper, our District missionary, will arrange for our first meeting."

Rev. J. A. Ousley began the pastorate of the Baptist people at Mattson, one of our Delta towns, on the ninth of this month. They have as wide-awake and energetic woman's society already at work as can be found in the State. The people hope to organize into a church sometime next month. The work in the Delta needs leaders; who will hear the call?

Rev. Theo. Whitfield, McComb: "Let all Mississippians who attend Broughton's Tabernacle Bible Conference plan to stop at the same hotel or boarding house. It will be mutually helpful and enjoyable so to do. The conference begins this year on Friday night, March 7, and closes Monday night, the 17th. Let us communicate with one another so that we shall not only receive the good teachings, but that we may also have sweet fellowship."

Dr. William H. Smith, editorial secretary of the Foreign Mission Board, Richmond, Va.: "We have just gone carefully over our mailing list and have made the amazing discovery that only about one out of ten of the pastors in the Southern Baptist Convention takes the Foreign Mission Journal, either in his own or his wife's name. This will never do! Every pastor needs The Journal. It will keep him well informed as to the work. It has in it much stimulating information and helpful illustrative matter which can be used in preaching on all subjects and especially on missions. The regular price of The Journal is 35 cents a year for single subscriptions, or 25 cents in clubs of 10 or more."

Pastor W. H. Morgan says in regard to the Weekly Bulletin of the Brookhaven church: "With this number the Bulletin completes its first year of life, being issued first on February 11, 1912. It is not possible to say to what extent its weekly appearance has been of value to our work. The pastor hopes that at least it has served sufficiently to compensate for the work he has put into it. Many have expressed their appreciation of the value of the Bulletin to themselves. The pastor has tried to keep the purpose of its institution constantly in mind, and has sought to make it 'a means of announcement for matters of general interest to our church life, and a medium of special communication to stimulate interest and to acknowledge service among our workers.'"

J. H. L., of McComb: "East McComb church has called Elder P. S. Rogers and he enters the field full of hope. The church has been without a pastor for nearly a year, but has kept up the prayer meeting and Sunday School fairly well. We extend Brother Rogers and family a cordial welcome to our city. The First church is still led along the King's highway by Elder Theo. Whitfield. All lines of work are kept up to the usual standard, with a marked increase in Sunday School work. Brother Solomon has recently visited the church in the interest of the college endowment, and taking in consideration the financial condition of the country, did well. The writer still does business, though on a small scale, in South McComb, at the same old stand, the old reliable, on Orthodox corner. We have lost some members of late, by the J. J. White Lumber Co. moving to Columbia. Bishop Farr checks on me nearly every conference for church letters. May have to get out an injunction against granting any more letters. But he will do a good part by them. We are planning a canvass all over our association on all phases of church work, which is needed everywhere, but the one thing needed most is a higher standard of Christian life."

Southern Presbyterian laymen had this week in Memphis a convention similar to that held by the Baptists two weeks ago at Chattanooga.

Brother J. C. Parker was at Mendenhall Sunday in the interest of the Mississippi Baptist Hospital. One brother who gives the Lord a tenth, gave one hundred dollars, and enough more is probable to make five hundred.

The Arkansas legislature has passed a law and the governor has signed it requiring a saloon-keeper to get a majority of the white adults in a city or town to sign a petition for selling liquor before he can get license to do business. It is said that if this law is held constitutional it will result in State-wide prohibition.

Pastor H. L. Martin, Indianola: "Sunday, March 9th, has been chosen as the date for beginning our special series of revival and evangelistic meetings, and that we have secured Dr. J. Benj. Lawrence of Columbus, to assist us. It is good to note the interest our membership is taking in the prospective meetings. We feel that the Lord has undoubtedly guided us in the making of arrangements, and that great blessings are in store for our town and people."

Brother N. R. McCollough, Hattiesburg: "Lest your readers forget the South Mississippi Baptist encampment to be held in this city the last week in June including the last two Sundays, I am writing you again to give your readers a list of the speakers that will be heard during the encampment. Among those already signed are E. M. Poteat, Dr. McGlothlin, L. P. Leavell, Arthur Flake, Dr. Frost, Dr. George H. Crutcher, A. C. Cree and H. L. Winburn. Now, after you look over the above list, can you conceive how any pastor in South Mississippi can afford to miss these meetings much less keep others away by holding protracted meetings during the days of June? En route from the great Laymen's Convention at Chattanooga the writer engaged in conversation with ex-Governor A. H. Longino, who made the statement that the speech of E. M. Poteat at the first session of the convention was well worth the cost of the trip to Chattanooga. When advised that he could hear him as many as four times during the encampment, the Governor stated that we could expect him as often as Poteat appeared on the program. The above list contains the names of other speakers, that, in the opinion of the program committee, rank right along with Poteat. Other speakers will be obtained which will add to the already strong program. There will be one day set apart for laymen and an effort is being made to have J. Campbell White, of New York, secretary of the laymen's work in the United States, and others of his type, present on that occasion. The matter of entertainment is no longer a problem as it was last year. Dr. J. L. Johnson, of the Woman's College, will have this matter in hand and will provide meals and lodging for all who come. The question of financing the encampment was settled at the close of last year's program and the Sunday Schools which pledged their support to this year's meeting will soon be advised to get in the amount of their subscriptions. Mr. T. M. Ferguson, of this city, is responsible for the building of a lake near the college grounds and he has never been known to disappoint his friends. The lake he contemplates building will be planned after the Meridian lake, and will be large enough for bathing, boating and fishing. We shall expect the editor of The Baptist Record to occupy the front seat and we do not expect him to leave Mrs. Lipsey at home. Other pastors, superintendents and teachers will take notice and govern themselves accordingly. There will be plenty of good things for all, and a cordial invitation is extended to all Sunday School and B. Y. P. U. workers to be present as many days as possible."

## Rheumatism

Is A Constitutional Disease.

It manifests itself in local aches and pains,—inflamed joints and stiff muscles,—but it cannot be cured by local applications.

It requires constitutional treatment, and the best is a course of the great blood purifying and tonic medicine Hood's Sarsaparilla which corrects the acid condition of the blood and builds up the system.

Get it today in usual liquid form or chocolate tablets called Sarsatabs.

### BAPTIST MEMORIAL HOSPITAL.

The writer has now been on the field a month in the interest of our hospital, and perhaps a few observations will be helpful to the readers of this paper.

First, The ownership and control of this institution are, as yet, but vague conceptions with our people. It is quite easy to say that it is owned by the Baptists of the three states and controlled by them through their respective conventions, but it is naturally hard for the man who knows he has paid nothing to feel that he owns something. It would help all those whose minds are befuddled on this subject to make a generous gift. Really that would do more to ease the conscience and clear the mind than much writing and speaking. Let all who are in the least skeptical try that plan.

Second, The place that the work naturally and necessarily occupies in the Kingdom of our Lord has not as yet been settled in many minds and hence hospital work is, with very rare exception, not to be found on the schedule of church gifts. Could it not, and should it not, be settled for all time that this is a part—and with us a long-neglected part—of the work which our Lord required at our hands? Let our preachers look into this and report to the churches.

Third, The work is greater as it now exists, and far greater in future plans than our people in general are aware and we need to understand that we have undertaken a task which is worthy of men, and which challenges our noblest effort. The institution will never spurn a small gift, and will not be in position to ignore large ones for years to come.

Fourth, The enormity and exigency of our present needs seem to be

quite well misunderstood, to say nothing of building the wings of this beautiful building through which God has and will yet speak to the people throughout this country. We need a home for our nurses, a laundry of our own, a dynamo for the plant, and if we had the first named it would increase the earning capacity of our plant by one full floor of the building, and if we had the last two it would save several hundreds of dollars a month on current expenses. Why cannot some noble men and women, whom God has blessed with this world's goods, give us enough right now to do these things? Who will be the first to speak in the language of thousands? It can be interpreted here.

Memphis, Tenn.

### A SELECT SUMMER CLUB.

Located high up in the Blue Ridge mountains of North Carolina, one mile west of the picturesque town of Hendersonville, and overlooking that city by some two hundred feet, is what is proving to be one of the South's most popular attractive and exclusive summer resorts—South Carolina Club, a summer club for select Southerners, organized by a party of progressive South Carolinians. This Club is truly richly favored with those features which go to make an inviting summer place. A cool, bracing climate, unrivalled view of all the high mountains in the Blue Ridge, a tranquil lake bed fed by bold mountain streams; cool springs; lovely drive and walkways, rhododendron, oak and chestnut groves, and a commodious and inviting Club House. It is also fortunately located within a few minutes' trolley ride from the shopping district and railroad station of Hendersonville.

The management of the South Carolina Club has spared no pains to maintain a select club for Southern families of refinement and culture, and the plan upon which it is operated not only accomplishes this, but reduces the living expenses of members to a minimum. Membership can only be obtained through the purchase of a share of stock, which participates in the earnings of the Club and gives the holder the privilege of all Club House at a very low rate. Excellent cottage sites are reserved for members, and the erection of the building looked after by the management, if so desired. Both the Club House and the cottage enjoy all modern conveniences, electric lights, baths, telephones, etc.

The Club is not an experiment, but a proven success, demonstrated by the fact that the best families from several Southern States have chosen it as their summer homes since it first opened in 1911, and that new members are expected from practically every part of the South the coming season. Full particulars and illustrated booklet may be had free of charge by writing the Secretary and Treasurer, Mr. Howard Caldwell, Columbia, S. C.

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This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint smudges and discoloration, characteristic of old paper. The left edge of the page is bound, showing the stitching and the inner cover material. There is no text or other markings on the page.



# SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE  
By L. E. BARTON, D. D.

## GOD'S COVENANT WITH ABRAHAM.

Genesis 15.  
March 2.

Golden Text. "He is faithful that promised." Heb. 10:23.

The word "covenant" comes to us through the French and Latin, and means "coming together." God and Abram came together in this covenant, which was imposed of Jehovah, in varying language, eight different times. See Genesis 12:1-3; 12:7; 13:14-17; 15:5-6-18; 17:1-10-19; 18:18-19; 22:2; 22:16-18.

If the reader desires really to study the lesson, let him read all these references. A covenant is an agreement, pledge, or contract between two persons, to the terms of which both parties give assent when it applies to them. But when God makes covenant with man He imposes the terms upon man as a duty, and promises certain blessings and rewards. This makes it essentially a covenant because his terms are just and he has the right to require man's obedience.

### "After These Things."

Certain kings, confederate with Chedorlaomer, made war against Sodom and Gilead Lot, away among their captives. Abram pursued them, with his three hundred and eighteen "squires," and, by a strategy, defeated them in battle, rescued Lot and restored him to freedom. On his return from the battle Melchizedek met and blessed him. He dedicated a tenth of the spoils to the King of Salem, but declined the King of Sodom's offer to take the goods for himself. He practiced tithing four hundred years before the law was given. Tithing is older than the Mosaic code, and is the offering of a faithful heart. These are the events designated by "after these things."

Abram is probably a little dejected after his victory over the kings, so Jehovah comforts him with "fear not, Abram. I am thy shield, and thy exceeding great reward."

But let us hasten to the main things. There are three great truths here, viz: The promise, Abram's faith and the symbolism of the covenant.

### The Promise.

His speech will be as the stars for multitude. He never had any respect for the statement in astronomy that there are never more than two or three thousand stars visible to the naked eye in our hemisphere at any given time. My vision may be keener than that of others, but any clear autumn night the heavens means to "prop" or "stay." The

are almost congested with an infinite host of scintillating sentinels, that sparkle and blaze with a glory never equalled by diamond or ruby on the crown of a king. In the clear air of Palestine the number would be greater. Few figures could have meant more to Abram than this one. This tells of the multitude, not alone or chiefly, that will call Abram "father" according to the flesh, but of that mighty throng, who, like him, will believe God and become the children of Abraham by faith. King Jesus is a great conqueror and He will lead a mighty multitude in His train. Those who have washed their robes and made them white in the blood of the Lamb will come up from every whither of the earth, with songs and everlasting joy upon their heads, and join in that multitude "which no man can number."

### The Patriarch's Faith—Verse 6.

"And he believed in Jehovah, and he reckoned it to him for righteousness." The word for "believe" tense here used signifies to "build upon." One writer says, "Neither Greek nor German, much less Latin or English, can furnish any full equivalent to the meaning of these words." He was supported; he was built up; he reposed as a child in its mother's arms (such seems the force of the Hebrew word) in the strength of God, in God whom he did not see, more than in the giant empires of earth, and the bright lights of heaven, or the claims of tribe and kindred, which were always before him.

Abraham was saved through faith in the promised seed. One may believe God about a thousand things and yet go to hell. Man must believe God about Jesus Christ in order to be saved. When he does so it is immediately imputed unto him for righteousness. Christ is God's first word and last word on righteousness, and no one knows anything as he ought to know concerning righteousness until he accepts God's testimony concerning His Son. Don't forget that Abram believed God about Christ, and don't forget that Abram was saved through faith, according to the promise four hundred years before the law was given.

Read Romans, fourth chapter.

### The Bloody Symbols.

"When the sun was going down," (Verse 12) and "when the sun went down" (Verse 17) designate, likely, two different sunsets. The incident lasted twenty-four hours.

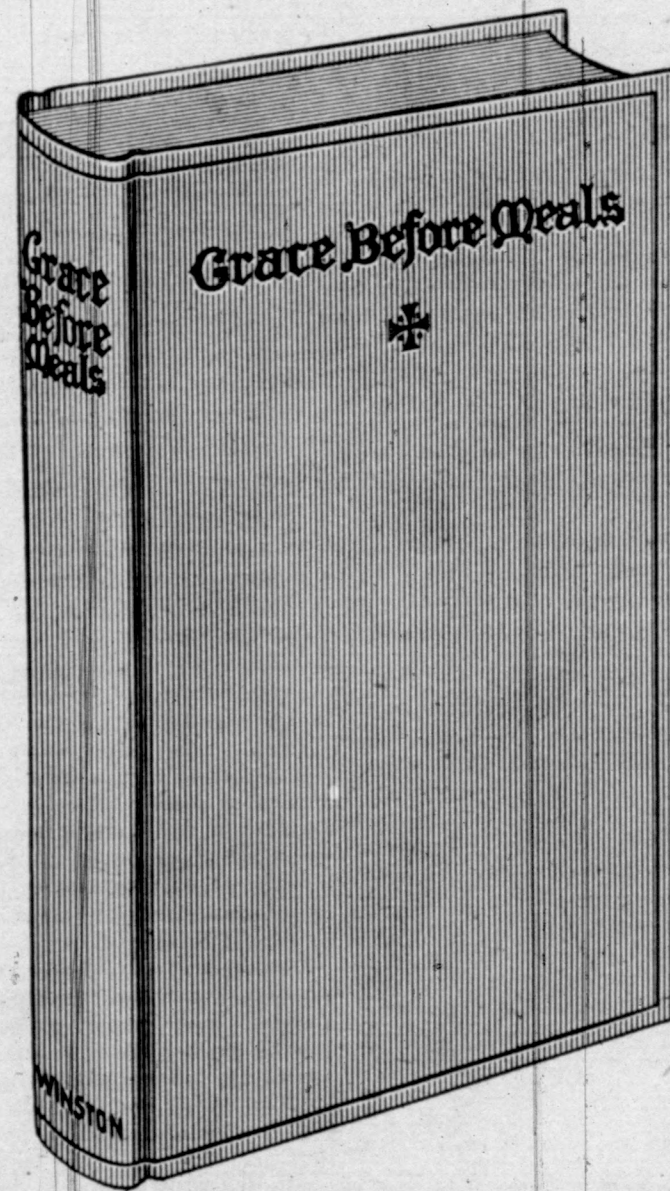
When two persons made a bargain or entered a contract, it was customary to kill an animal, divide its carcass in halves, and then both parties to the agreement would pass between the pieces of the victim, ex-

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Jackson, Mississippi

pressing their willingness to be slain if they should break the covenant. In other words, this is a covenant ratified by blood. God bound Himself by the covenant and then permitted His Son to be the victim to ratify it. It will never be broken until the blood of Christ loses its power to save and sanctify sinners. We can trust it forever. Like Abram did, let all poor sinners "prop" their souls upon God's word, and "build upon" the promise of Jehovah, for His Kingdom shall wax and spread from the river unto the ends of the earth.

## MRS. JOHN DREW BETTER.

McLeansboro, Ill.—"About five years ago," says Mrs. John L. Drew, of this place, "I was afflicted with pains and irregularity every month. I suffered continually, was weak and despondent, and unable to do my household work. I took Cardui, and in one month I felt like a new woman and worked hard all summer. I am now in perfect health, and recommend Cardui to all suffering women." Every day, during the past 50 years, Cardui has been steadily forging ahead as a result of its proven value in female troubles. It relieves headache, backache, womanly misery and puts fresh strength into weary bodies. Try it.

## IMPROVED EDITION OF AMERICAN BIBLE UNION BIBLE.

The American Baptist Bible Union under the leadership of Dr. Thos. J. Conant, translated and published the Bible Union New Testament as long ago as 1865. The Union also published in subsequent years translations of Genesis, Job, the Psalms and Proverbs in the Old Testament. In 1883 a Bible Convention was held in Saratoga, when the "whole work of Bible revision and distribution was placed in the hands of the American Baptist Publication Society. At that time it was agreed that the portions of the Bible already published should be revised, and that the Old Testament portion which had not been translated should be translated, and the entire Bible issued by our society. The New Testament was revised by Drs. Broadus, Hovey and Weston. Dr. Weston continued his work indeed until his death. The Old Testament was assigned as follows: Dr. C. B. Taylor, of Crozer Seminary, was given the portions issued by the Bible Union to revise, and certain books of the Old Testament to translate. Dr. Wm. R. Harper, president of the University of Chicago, was assigned Isaiah, and the minor prophets. Dr. Ira M. Price, of the same institution, Jeremiah and Ezekiel; and Dr. J. R. Sampey, of the Southern Baptist Theological Seminary in connection with Dr. Taylor, the historical books. These men took several years to do their work. The utmost care has been exercised to have the work as perfect as possible, both in the revision and in the printing. We have been engaged at it now for at least twenty years and have finally given to the world the results. We claim for this Improved Edition, as we call it, that it puts the Bible in better form and gives a better translation into correct modern English than can be found elsewhere. The book is put up in the best style, the poetic portions are in poetic form.

and utmost care has been exercised to give the exact meaning of the original revelation. It is no more a Baptist Bible than the American Standard Revision, only the work has been done by Baptist scholars.

In the New Testament we give the word "baptize" or "baptism" wherever it occurs and follow in each instance in brackets with the word "immerse" or "immersion."

## WANTED.

Pupil nurses at the King's Daughters' Hospital, Circle No. 2, Greenville, Miss.

## DEATHS

### MR. JAMES DIDLAKE.

Brother James Didlake, of Crystal Springs, Miss., died at the Jackson Sanatorium on the night of December 31st, and his funeral occurred at 10 o'clock, January 1, 1913, from the Baptist church. It was conducted by the Baptist pastor, assisted by the pastor of the Presbyterian church, and Mr. C. M. Huber. Never has it been the fortune of the writer to listen to more eloquent tributes. His five children, two noble young men—Ed and Will—and his three married daughters, survive him. His wife preceded him one month.

The writer knew him in his boyhood days. We attended the old County Line church when dear old Bro. Hollaway was the preacher; were both converted under the loving appeals of this man of God. When wounded in a fearful assault on our Confederate lines at Port Hudson, his boyhood friend reached him first. Both witnessed the terrific slaughter of a New York regiment of Zouaves and an Irish regiment. He commanded a part of Bradford's Battery of artillery.

As my old comrade lay dying I sang gently the old song sung in old County Line church, "On Jordan's stormy banks I stand and cast a wishful eye." A smile passed over his face and he rejoiced that he would soon be out of his great suffering. When his weeping son, Willie, asked him, "Papa, are you suffering?" he said, "Yes, my son," and in another moment God took him and a convoy of angels came and escorted him to the skies.

"Blessed are the dead who die in the Lord." F. R. Carlows.

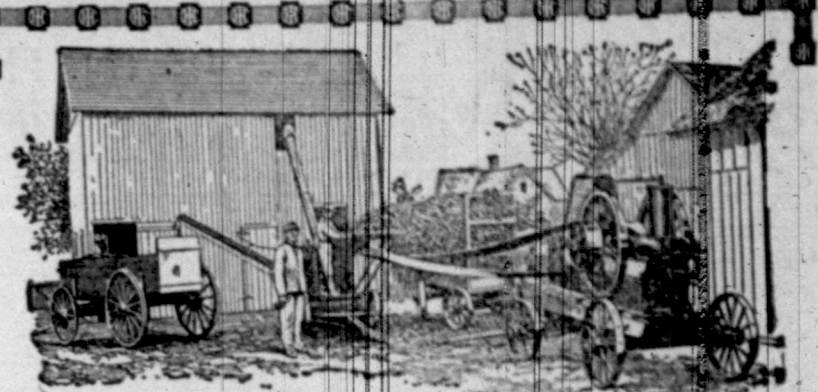
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## TO THE LEBANON ASSOCIATION.

Dear Brethren:

If any of you have any books that will be helpful to somebody, that you have read and can do without, and you want to pass it along to bless someone else, I can place it where it will do good. Just mail them to me and I will try to place them to the glory of God. I would like to have denominational books, or any



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HOW do you measure the value of a bargain? Suppose you bought an engine that did practically all of your hardest work for you—sawing, pumping, grinding, etc.—and that paid for itself in a short time. Would you call that a good bargain? An IHC engine will do all that, and more. Having paid for itself, it continues to earn its way by working steadily year after year until you, like our Clay County friend who has used an IHC engine for six years, will say, "My IHC engine is the best bargain I ever made."

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THOMAS S. POTTS, General Superintendent.

books setting forth the plan of salvation or books on missions. I can give away more than you can send.

Yesterday was a great day at the First church. Dr. W. A. McComb was there and received somewhere between three and five hundred dollars for the endowment of Mississippi College. The Columbia street church also had a great day, as yesterday was new church day. The house was filled with men, women and children, and about two hundred

dollars in cash was contributed to the new church.

I have just returned from a trip in the southern part of the association. Brother Joyner is moving things along fine at Wiggins, and Brother Bond, Brother Blanton are having splendid success in his work at Brooklyn and Helena.

I shall soon go over on the N. O. M. C. railroad, south of Laurel.

May God bless The Record and its readers.

A. G. Sammons, Colporteur.

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## NEWS IN THE CIRCLE

### MARTIN BALL

Rev. Albert Maddox changes from the pastorate at Rockport to Hustonville, Ky. He is already on the new field. The work opens auspiciously.

Secretary Arthur Flake will assist Secretary Frank Leavell in a B. Y. P. U. Institute in Atlanta, Ga., about April 15. Secretary Leavell is the newly chosen worker for Georgia.

Evangelist F. D. King, of the Home Board, recently assisted Pastor J. K. Haynes in a meeting at Erwin, Tenn. Sixty-one were added to the church—43 by baptism. It was a blessed revival.

A B. Y. P. U. Institute will be held in Richmond, Va., March 2-6. Secretaries Arthur Flake and Joseph T. Watts will each day deliver lectures on vital subjects pertaining to B. Y. P. U. work.

Rev. B. H. Lovelace has resigned at Florence, Ala., and accepted a call to Franklin, Ky. He will leave Florence for his new home, March 15. His resignation was accepted with universal regret.

Dr. John L. Vines, of Anderson, recently assisted Pastor M. D. Jeffries, of Edgefield, in a splendid meeting. There were 71 additions to the church—51 by baptism. Dr. Vines got hold of the entire town.

Evangelist T. T. Martin, of Blue Mountain, recently held a meeting with the First church, Bessemer, Ala., M. T. Thornton, pastor. Pastor Thornton says the efficiency of the church was about doubled as a result of the meeting.

Rev. E. J. Hill has resigned at Shuqualak and will give half time to Mathiston and the other half to Maben. This makes a most desirable field. The churches are only two and one-half miles apart, and each of them is a good town.

At the closing session of the Laymen's Missionary Convention it was announced that the citizens of Chattanooga had tendered a site of ten acres on Walden's Ridge, right near the city, as a permanent meeting place for the Southern Baptist Convention.

It is announced that Dr. O. F. Gregory, one of the secretaries of the Southern Baptist Convention, has resigned as pastor of the First church, Staunton, Va. His health failed and he was forced to go South. We have known him for 25 years—one of the best of preachers and pastors.

The North Mississippi Baptist Sunday School and B. Y. P. U. Convention will meet in Grenada April 15 at 2 p. m. It is expected that every Sunday School and B. Y. P. U. in North Mississippi will be represented. The program will be printed soon. Some important measures will be proposed.

The famous Belle Meade stock farm, formerly owned by General Jackson, near Nashville, Tenn., has been purchased by the Jesuits, for the purpose of establishing a Catholic university. This is one of the most beautiful places in Tennessee. This would have been the place for the annual meeting of the Southern Baptist Convention.

Resolutions offered by Dr. John E. White, at the Laymen's Convention, declared it is the sense of this body that the system of tithing should be the financial plan of the Baptist churches of the South. The request was made that these resolutions be conveyed to the Southern Baptist Convention. The resolution was unanimously received.

The Arkansas legislature last week scored a victory for prohibition. The bill passed by both houses provides that no license shall be issued to sell liquor without a petition from a majority of the white citizens—men and women—and this petition shall be printed in the county paper twice before the election. This cuts out negroes and frauds.

We are grieved to learn, through The Baptist Standard, of the serious illness of Dr. B. H. Carroll, president of the Southwestern Baptist Theological Seminary. He was recently visited by Dr. J. B. Cranfill, of Dallas, and Dr. F. C. McConnell, of Waco, Texas, and gave expression to his joyous feelings at the near approach to his Heavenly home. A happy welcome awaits him.

Dr. Geo. W. Truett's address, the last night of meeting in Chattanooga, was electrical. It gripped every one in the large audience. His subject was "What Shall We Do About It?" Our duty is to serve; our sphere is the local church; our motive, by the will of God. Three motives possible—self, the lowest—altruistic motive—the will of God. It was all splendid.

Four years ago Pastor N. B. Wallace organized Moran's Chapel in the Louisville Association and has been the pastor all the while. They have built a splendid house of worship, pay their pastor \$200 and \$25 to missions. They are numerically weak. They never had any help from the board. They are a noble little band. Their names are written in the Lamb's Book of Life.

## Catarrh

The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way.

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Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle, then add the Sugar Syrup. It keeps perfectly. Take a teaspoonful every one, two or three hours.

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The effect of pine and sugar syrup on the inflamed membranes is well known. Pinex is the most valuable concentrated compound of Norway white pine extract, rich in guaiacol and all the natural healing pine elements. Other preparations will not work in this formula.

The Pinex and Sugar Syrup recipe is now used by thousands of housewives throughout the United States and Canada. The plan has been imitated, but the old successful formula has never been equalled.

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The Baptist Record, Jackson, Miss.

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## A NEW "HANDS ACROSS THE SEA" MOVEMENT.

The largest club of girls and women in the world has entered the field of social service. The Girls' Club of The Ladies' Home Journal has undertaken to raise its members a fund of \$1,200 to be used for endowing a perpetual scholarship in medicine for Chinese women at the Union Medical College for women, located at Peking, China, with the understanding that the successive beneficiaries will devote their services to the neglected and suffering among their own sex. June first, 1913, is the date set for the completion of the fund, and The Journal has promised to subscribe to one-half of the fund, \$600, if the members of the club, by small individual contributions, will make up the remaining \$600. Only members of the Girls' Club are to be allowed to contribute to the fund, and the money must be earned through personal effort.

## Stops Tobacco Habit

Elders' Sanitarium, located at 1917 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, anyone wanting a copy should send their name and address at once.

## THOUGHTS ON THE SUNDAY SCHOOL LESSON FOR FEB. 9.

When Noah, wearied by his long confinement, watched for an indication from God that he might leave it, in his tedium of waiting, he sent forth one messenger and then another. So we, wishing to know and to do God's will, often grow weary and send out restless, impatient prayers asking, nay almost demanding, that He show us His will and give us the joy of working for Him. Even as the wing of the raven swept the waste of waters, so these prayers, dark with doubt, go from us without hope or expectation and return no more to bring us a message from Him who sees our hearts.

Longing for His work, gradually, quietly, our hearts are softened and when we would once more know His wishes for us, we send forth an humble, earnest petition which soothes and strengthens us. Humbly we await the answer, but not yet do we receive it. Instead, there comes back to us the prayer that we sent forth and it nestles in our hearts and gives us of its own sweetness and purity.

Yet again the dove of prayer goes forth and lo! it brings us not what we expected, but a token of promise and with the dove we cherish the olive branch of peace and over our souls comes a calm thoughtfulness and quiet which is itself a benediction.

Leaving the blessing still lingering with us, our messenger goes forth again and now, humbled and calmed by its former ministry, we are content to wait calmly and sweetly God's own time to guide us to His work and, without a murmur

or a doubt, we hope and patiently wait to hear His voice. And soon comes to us the holy command, "Go forth," and gladly to a new heaven of joy and a new earth of labor, we go to do His bidding.

## FOR SALE.

Fig trees and grafted Pecan trees of finest varieties; thoroughbred old China Hogs, and Eggs from Rhode Island Red Poultry. Write to E. HALL, Hattiesburg, Miss.

The Bulletin of the First church, Brookhaven, says: "In the work that has been done among the churches none has been more effective and promising than that done by Miss Margaret Lackey in the interest of the Woman's Work. Miss Lackey secured a good hearing at each church visited and succeeded in organizing Woman's Societies and Y. W. A.'s in nearly every instance. Miss Lackey is to meet with the ladies of Brookhaven tomorrow afternoon in the meeting of their W. M. U."

**POULTRY** Beautiful blue Andalusians, non-setters, great layers, immense eggs, first prizes everywhere, thousand dollars year small lot; inducement for women; circular free. O. P. WOOD, Emsworth, Pa. (near Pittsburgh.)

### FROST PROOF CABBAGE PLANTS

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Earn Your Plants for a Slight Service—Ask Us How

Freight Paid to you per 100 plants. By express, buyer paying express charges. 1000 to 2000, \$1.25 per thousand; 2000 to 4000, \$1.50 per thousand; 4000 to 6000, \$1.75 per thousand; 6000 to 8000, \$2.00 per thousand; 8000 to 10,000, \$2.25 per thousand.

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## KNOWN FROM EAST TO COAST.

"Dear Sirs:—I want very much to get a small box of Gray's Ointment. I used it when living in Los Angeles and it was very valuable for boils and carbuncles; in fact, I cannot find anything else to take the place of Gray's Ointment. Find enclosed 25 cents for which please send me a box by mail. John Haynes, 28 St., Springfield, Mass." Gray's Ointment is used from Maine to California, from the Lakes to the Gulf and in many foreign countries by physicians and people alike, and the consensus of opinion is that it is the greatest remedy for cuts, bruises, burns, boils, carbuncles, running sores, ulcers, poisonous bites, blood poisoning, etc., ever discovered. Any one desiring to test its value for such troubles can do so without cost, by writing Dr. W. Gray & Co., Gray Building, Nashville, Tenn., for a free sample. The ointment can be had for 25 cents a box at drug stores or direct by mail from the manufacturer.

## THE INFLUENCE OF ONE GIRL.

A young girl, perhaps twenty summers was standing in the doorway of a cottage. A few days before she had parted with the church and as the evangelist bade her goodbye, he said in an earnest, tender voice, "The Lord has laid upon you a great responsibility, for you are to be a chosen vessel in His service." The thought troubled her; she had pondered it in her heart many times and asked herself the question, "What can I do?" On bended knees she had prayed for guidance and a faith that would enable her to assume any task that the Master might impose. Recently she had been reading about the mountain people who were cut off from every privilege and were so ignorant of the way of salvation. "But what can I do for them? I have no money to buy Bibles and send them, and they could not read them if I did." "What can I do? what must I do?" were questions that puzzled her heart and brain. At last the answer came in a still, small voice, "Go yourself; live your own life to the Savior," and, "Lo, I will be with you to the end." "It will be hard indeed to tear myself away from my friends and loved ones, but if Jesus wants me, I will go."

Immediately she resolved to tell her pastor and ask his advice in regard to it. She found him in his study and laid before him all her struggles and her final decision. He placed his hand tenderly upon her head and said, "Is God calling you, my dear girl? If the means for the carrying out of your purposes will soon be provided, I will write to our Home Box right away and the application will be considered next month. If you pass the examination you can then enter upon your work and the Lord will be with you and bless you in your noble efforts."

We will pass over the leave-taking, the wrenching of filial ties and the sad, sad farewell. Though her parents were deeply grieved, they offered no objection to her going, for they saw it was the firm hand of Duty that was leading her on.

It was a cold, gray day when she reached the village at the foot of a mountain in North Carolina. A crazy little vehicle was there for her conveyance and the driver looked at her quizzically. He thought her far too young and gentle to assume the

work she had undertaken. When she reached the home of Mr. Moore, which was to be her stopping place, she was tired, hungry and somewhat discouraged with the outlook. Her host and his wife were very plain people but they told her to make herself "at home," and they went on with their work, forgetful, seemingly, that she was a stranger and needed courtesy. When the dinner hour arrived, she found that they had quite a number of rude, unkempt children. The following Sunday she went to the old shack they called a church and there she met a good many of the people. She found the most of them very ignorant, very few being able to read. She tried to organize a Sunday School, but the difficulties were great and most of them had to be taught orally. The only bright, redeeming thing about it all was—they were interested and were willing to endorse her plans. A good deal of house-to-house visiting was done the following week that she might find out their several needs. Saturday night she was thoroughly tired, but she was still full of courage and hope. Monday a day school was opened and hour after hour was spent in teaching. Some of her pupils were very rude, one boy especially did everything he could to worry her. She tried kindness and he laughed at her; when she punished he ridiculed and she saw that his disobedience was causing rebellion among the others. After she had dismissed the school one evening she remained in the house and waited for some moments for them all to start homeward; then she fell upon her knees and told Jesus all about her troubles. Earnestly she prayed for the unruly pupil. "Oh, God," she cried, "show me some way to reach Joe Parker's heart. He has the elements of a strong man but bad principles have long prevailed, that he is almost beyond hope. Show me, dear Savior, how to gain his confidence and help me say or do something to break down his opposition. If I fail with him my work here will be in vain, for his influence over the others is almost unbounded. Oh, Lord, have mercy on Joe Parker," she cried in agony of spirit. She was startled when the door opened, and turning around saw the object of her prayers standing near her. He knelt by her side and in tears said, "Dear teacher, can you forgive me? I staid to do something else to torment you, but when I heard you praying so earnestly for me, I could not stand it, so have come to tell you that you will never have any more trouble with me. From this time I pledge you my support and friendship and the boy will fare rough at my hands who shows you any disrespect."

With thankful heart she pressed his hand, while her eyes were brimming with tears. After this her trials were greatly lightened and from that day she told the sweet story of Jesus and His love.

Six years have passed and great changes have taken place in that mountain district. A neat house of worship has replaced the old dilapidated building, a fine Sunday School has been developed and the enthus-



**This 4½ Acre Bean Field at Wauchula, Florida, belonging to F. B. Rainey, netted \$1,450, or \$322.22 per acre. Note the Orange trees in the background**

Do you like growing things? Do you enjoy being out of doors the year 'round? Do you appreciate a good income that enables you to live as you wish and give your family the comforts they need and some of the extras of existence? Come to Wauchula, Florida. Look at the vegetables that are producing such big returns as shown above. And then see the orange and grape fruit groves that make even more money. Incomes from groves are practically what you want to make them. The growers here are buying more land and setting out more trees right along. But the foundation of your success at Wauchula is vegetables. You can set out orange or grape fruit trees on part of your land and put vegetables on the rest. Or, you can put vegetables between the rows of trees. The Wauchula Combination Soil supports both. The vegetables give you a good living—pay for your land—keep you in comfortable circumstances, until the citrus fruits bring you fortune—for

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ias ic superintendent is our once unruly boy—Joe Parker. The earnest little teacher, who has wrought so wisely, and so faithfully served the Master, is the ruling spirit still, but she looks forward to the time when Joe will be ordained to preach the glad tidings of salvation to the people whom she has learned to love so well. The bond of friendship pledged years ago in the old school-house has changed to one of love, and in a few months they will unite their destinies and together devote their lives to winning souls for Christ.

Mrs. E. C. Bolls.

The annual competition for the Howard T. Ricketts prize at the University of Chicago concludes on April 15. The prize is awarded to any student in the Department of Pathology and Bacteriology who produces the best piece of original work. The prize is the income from a gift of \$5,000 presented to the University by Mrs. Ricketts in memory of her husband, who died in Mexico in 1910 of typhus fever while engaged in scientific investigation of the disease.